TWO
Assize SERMONS
Preached at
WINCHESTER.

THE FIRST

Feb. 26. 1694. JAMES HUNT of *Popham*, Esq;
Being Sheriff of the County of *Southampton*.

THE SECOND

July 14. 1686. CHARLES WITHER of *Hall*, Esq;
Being Sheriff, &c.

BY

E. YOUNG, Fellow of *Winchester*-College,
and Chaplain in Ordinary to His Majesty.

LONDON:

Printed for *Walter Kettilby*, at the Bishop's Head
in St. *Paul's* Church-Yard. MDCXCV.

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TO

JAMES HUNT, Esq;

Dear Nephew,

THE Obligation was so natural for me to be Your Preacher, that my declining the Office would have look'd like want of Affection; and this was the Reason why I did not decline it, as otherwise I should have done, in regard of that great Indisposition of Body which has of late afflicted me. It is the Wisdom of those that are Well, but the Necessity of the Sick, to think upon Awful things; And at the time when You came to bespeak me for Your Service, a Thought of that sort was lying upon my mind, which I found apposite to determine my Subject: That Thought I pursued into the Sermon which I now Publish; and the more willingly, because part of its Matter seems to me to come too little into publick Consideration; although there are not many Things we can consider, that are of greater moment to Christian Living. Let me deal familiarly with You, and desire You to make Your self Judge

in the case; Peruse this Sermon sometimes at a retired hour, and contemplate the naked Argument, which is purely Scriptural (for I would not be interpreted to recommend any thing in it that is Mine,) and tell me whether You do not find it well conducing to the great End You aim at; which is (I know) to be a Good Man, and to finish those Commendable Respects which You bear to Your King, Church, and Country, with a just and proper Sense of God: To whose Blessing I heartily recommend You, and rest

Your Affectionate

and Humble Servant

E. Young.

ERRATA.

PAge 17. line 13. for *unto* read *us to*. Pag. 28. l. 11. for *avoid* r. *void*. P. 39. l. *ult.* for *Importance* r. *Impertinence*. P. 40. l. 1. r. *Inconsiderate*.

SER-

SERMON I.

HEB. IV. 13.

— But all things are naked and opened to the eyes of Him with whom we have to do.

AFter that the Law has provided against Ungodliness and Wrong never so wisely, and the Magistrate attended on its Execution never so Diligently; yet still Human Justice will find great Obstruction from the bare want of Evidence: Facts will be Obscure, and Circumstances Doubtful, and Allegations Presumptive, and Testimonies Inconsistent; so that the *probably* Guilty must often go unpunish'd, lest the *possibly* Innocent should suffer; which would be the greater Evil of the Two.

But my Text points at a Tribunal set above the reach of this Obstruction: a Tribunal where all

all the Matters of Cogniſance are throughly Known, and the Proofs all ready for Conviction, and the Evidence as unexceptionable as the Juſtice.

And this is the very Scope of the Words: Wherein we have (1.) God ſet forth as the Judge, ἐφ' ὃν ἡμῖν ὁ λόγος, *with whom we have to do*, ſo runs our Tranſlation; but it is ſomewhat ſhort of expreſſing the Original; which ſignifies more fully, *To whom we are to give an Account*: For λόγος when it is applyed to Matters in Charge, ſignifies an Account: As when it is ſaid to the *Unjuſt Steward* (*Luke* xvi. 2.) Ἀπόδος λόγον τῆς οἰκονομίας σου; we render it *Give an Account of thy Stewardſhip*. So then *We are to give an Account unto God*: This is the Firſt Intimation of the Text.

And then (2.) to intimate that This Account ſhall be Clearly taken, and the Judgment upon it lyable to no Exceptions for want of Evidence; It tells us, that *To the Eyes of our Judge all things are Naked and Opened*, γυμνὰ καὶ τετραχηλισμένα. Γυμνὸν ſignifies that which has *no Outward Covering*, and τετραχηλισμένον ſignifies that *whoſe Inſide may be look'd into*: For it ſignifies primarily a Beaſt opened down the Chine; as it was the Manner of the Prieſts to Chine the Sacrifice,

fice, and open it *so* that the state and soundness of every Entrail might appear. And thus All things we do are *so* Manifest unto God, that they are not capable of any Covering; either from *without* by Secrecy or Colluſion, or from *within* by Palliation or Denial.

The Words therefore are an Argument for a Circumſpect and Upright Converſation, drawn both from the Omniſcience, and the Juſtice of God; Becauſe God *Knows* all things, and becauſe He will *Judge* all things. But I ſhall not *now* meddle with the Second Part of the Argument, Gods Juſtice; I ſhall confine my ſelf to the Conſideration of his Omniſcience: And in Treating of this, I ſhall not take in the whole Extent of the Attribute, (as whereby God knows the Nature, State, Qualities, Defects, Powers, and Poſſibilities of *All Things*, that either Are, or Can be) but I ſhall ſpeak only to *Thoſe Things* for which we ſtand Accountable; As the Scope of my Text preſcribes me.

Now the things for which we ſtand Accountable are of three Kinds, (*viz.*) *Actions*, *Words* and *Thoughts*; For Each of Theſe are capable of Moral Good and Evil, and *as ſo* they make up the matter of our Account. My Buſineſs therefore ſhall be,

I. To ſhew that God does Know Each of theſe Things: and then

II. To make ſome Reflections upon the Doctrine, that may farther conduce to Practice.

That God knows all our Actions, Words and Thoughts, the Scripture is every where Expreſs. And,

I. As to our *Actions*. *Thou art about my path, and about my bed, and ſpieſt out all my ways*, ſays the Pſalmiſt, *Pſal.* cxxxix. 3. And leſt we ſhould interpret that this Inſpection of God was Peculiar upon the Actions of that particular Man; *Solomon* tells us that the ſame Inſpection is of Univerſal extent; *Prov.* xv. 3. *For the eyes of the Lord are in every place, beholding the evil and the good*: whence it is Evident that God not only *can* Know, if he *will*, but likewiſe that he actually *wills* to Know all that we do. It is Profane to imagine that the Divine Nature is Incurious or Regardleſs: And accordingly it is obſervable that as Holy *David* calls it *Bruti ſhneſs* to think in any Caſe that God does *not Know* what we do; *Underſtand, O ye bruti ſh among the people, he that formed the eye, ſhall not he ſee?* So he calls it Blaſphemy to think that God does not *Regard* what we do; *How long ſhall the wicked blaſpheme God, ſaying, thou God careſt not for it?*

II. As

II. As to our *Words.* —*There is not a word, in my tongue, but that thou knowest it altogether*; says the Psalmist, *Psal.* cxxxix. 4. And to bring this Home to every ones case, *The Author of the Book of Wisdom*, Ch. i. 10. tell us, that *Gods ear is the ear of jealousie*; that is, an Ear not only Quick of hearing, but likewise always Intent to hear; so that when we sometimes speak that which either Shame or Fear will not suffer us to speak *aloud*, yet the Caution of Whispering will not conceal it from God: For (as that Author goes on) *The ear of jealousie heareth all things; and the noise of whisperings is not hid; and there is no word so secret, that it shall pass for nought.*

III. As to our *Thoughts*, that is Inclusively, our Deliberations, Judgments, Choices, Wishes and Desires, the *Searcher of hearts* is acquainted with them All. So says Holy *Job*, Ch. xlii. 2. *I know that no thought can be witholden from thee.* But the Psalmist speaks yet Higher to the Point, and cries *Psal.* cxxxix. 1. *Thou knowest my thoughts long before*: Thou Knowest my Thoughts long *Before*; even *Before* they are Conceived. Nor does this Expression give any ground to Argue, that because God *foreknows* our Thoughts (as likewise he does our Actions) that therefore he does *Predetermine* and *Ordain* them; This would

be clearly to acquit *our selves*, and to charge *God* with the Fault of our Miscarriages: And I doubt not but many would fain have the Charge run *so*, and therefore are Fond of this Opinion: But on the contrary, as *God tempts no man* (in the Words of S. *James*) so much less does he *force* or *predetermine* any one to Sin: No, He leaves us to our Liberty to Think either Better or Worse, and yet this notwithstanding he *foreknows* our Thoughts; Because, Having an Intimate Knowledge of the State of our Souls, of all the Affections, Passions, Springs, and Weights wherewith they are moved, he knows Infallibly how every possible Object, that presents it self *will* determine our Judgments and Choices, tho He *himself* does not Determine them *at all*. As the Man that *sees the Setting* of the Chimes, can tell *several hours before* what Tune they will Play, without any Positive Influence either upon their Setting, or their Playing.

Thus the Scriptures represent the *Omniscience* of God. And farther, they offer us *Two Especial Considerations*, whereby this Notion may be better cleared, and the Conviction of it made to set Firmer upon our Minds.

The *First Consideration* is that of Gods *Presence*: the *Second* is that of his *Power*.

I. Gods

I. Gods *Presence* is that which we call an *Omnipresence*, that is an Universal Presence, In all places, and with all persons: And this the *Author of the Book of Wisdom* makes his *Argument* for Gods Omniscience, Ch. i. 7. *God* (says he) *is witness of the reins, and a true beholder of the heart, and a hearer of the tongue*; *For* (this is the Proof of it, because) *the spirit of the Lord filleth the world*: that is, God *Knows Every Thing*, because he *Is Every Where*. And the Psalmist asserting the Omniscience of God at large, *Psal.* cxxxix. confirms his Argument, and inculcates the Belief of the Doctrine with *This* Reflection, ver. 6. *Whither shall I go from thy spirit? Or whither shall I flee from thy Presence? If I climb up to heaven, thou art there; and if I go down to hell, thou art there also*, &c.

Now this Consideration of the Omnipresence of God is useful and proper to prevent those Mistakes in our Opinion of Him, which we are wont to take up by Thinking of him *Weakly*, i. e. *with Resemblance to our selves*. For so, In Our First Thoughts, we are apt to *Confine* God to a *Place*, and to *Limit* him to a *Distance* in the Perception of Things; *Because we our selves* are so Limited and Confined. And so we are apt to imagine that a *Constant Inspection* and Observation

ſervation of *all* Men, and *all* their Actions would beget either Trouble or Wearineſs, or Diſtraction in God; *becauſe* any Great Application does ſo in us. Moſt of the Great Men among the Heathens were overtaken with theſe Prejudices. Whereas, on the Contrary, the Notion of Gods *Being Every where* Leads our Underſtanding to apprehend that it is as Eaſie for Him to obſerve *Every* Man, as *One* Man; and *Every* Action, as *One Single* Action of our Lives. Remember therefore that God is as *near to our Mouth*, when we Speak, as that Man is, that *Leans his Ear* to our Whiſpers: He is as *near* to our Actions, when we act in *Secret*, as they are whom we admit into our Confederacy: He is as *near* to our Thoughts, when we Purpoſe, Wiſh, or Deſign any thing, as is *Our own Soul* that conceives them; and in Conſequence he is as Familiarly acquainted with them.

The *Second Conſideration* which the Scripture offers to inculcate the belief of God's Omniſcience, is that of his *Power*, *viz.* that Plaſtick Operative Power, whereby he is the Fountain and Author of all our Beings: From which Topick the Pſalmiſt *thus* argues: *Pſal.* xciv. 9, 10. *He that planted the ear, ſhall not he hear? He that formed the eye, ſhall not he ſee? He that teacheth*

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man knowledge, shall not he know? The Argument (You see) reaches each Particular of my Matter, *Words, Deeds* and *Thoughts*; and to shew the Strength of it, I shall consider it somewhat more exactly. If we resolve it into a general Form of Reasoning, it may run thus; All our Faculties of Knowing, all our Organs and Instruments of Information we have from God, and can we think then that *God wants* any for his Own Use? All of us are his Creatures, and can we think he has made any Creature of such a Capacity as to act any thing beside his Privity, or beyond his Comprehension? This would be a Weak, and (as the Psalmist calls it) a *Brutish* Imagination. But to come to the particular Instances.

God *hath planted the Ear, and Formed the Eye*: And yet when all is done, 'Tis neither our Ear that hears, nor our Eye that sees; but 'tis our *Spirit* that hears and sees through these, as its proper *Instruments*. 'Tis our Spirit therefore only that has the *Power* of Hearing and Seeing: And tho *Our* Spirits are limited to the Use and Assistance of *such Instruments*, we must not therefore imagine but that Spirits of a *Superior Order* can perform all *Their* Perceptions *without* Them. To think otherwise would be

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as Abſurd, as if a Man of *Weak* Eyes ſhould argue that it is Impoſſible for *Any* Eye to ſee *without* a Glaſs. When therefore God or Angels are ſaid to have Ears or Eyes, 'tis only in Accommodation to our Mode of Thinking; For when we come to Reaſon upon the Subject we muſt acknowledge that it is Part of their Perfection to *need no ſuch Helps.*

Whereas therefore, Firſt, We account that the Senſe of Hearing is *Limited* to a Reſpective Diſtance; And *this* Thought makes us Bold to *whiſper* that, which we dare not Speak aloud; However we account of our *Own* Hearing, we ought not to eſteem *That of Others* to be ſo Limited. Nay when we find by Experience that the Softeſt Whiſper, when conveyed by a *Smooth or Hollow* Surface, will reach our Ear diſtinctly, though at a great diſtance from the Speaker; We have ſo little reaſon to doubt whether *God hears* our Whiſpers, that we may be ſure (on the other hand) he can command a ſmall Ring of Air to carry our Whiſpers to the End of the Earth, and make them heard by whoever *elſe* he pleaſes. And by *This very Means* the Prophet *Eliſha* might hear *what was ſpoken in the King of* Aſſyria's *Bed-Chamber*, 2 *Kings* vi. 12. as well as by the Intercourſe or Miniſtry of an Angel.

II. Though

II. Though *Our act of Seeing* be confin'd to the Assistance of *Outward Light*; we must not conclude *That of Others is so*: *If I say, peradventure darkness shall cover me, then shall my night be turned into day: the darkness is no darkness with thee; the light and darkness to thee are both alike*: says the *Psalmist*. Nay, we may learn from the *most Contemptible* Creatures, that *Outward Light* is not *Necessary* to Seeing; For the *Batt* and the *Owl* can See *without* it: And perhaps Providence designed these Contemptible Creatures to teach us the Lesson, *that Darkness is no Covering*; and to provoke unto Jealousie and Apprehension that Thousands may see our Retired Actions, whom we see not, and therefore foolishly are not Aware of them: Good Spirits can see us and lament, and Evil Spirits can see us and rejoyce at the Issues of our sin and folly.

III. *It is God that teacheth man knowledge, shall not he know?* We allow that God gives us the whole Faculty and Power of Knowing; And, if so, to think that we can know any thing in our selves, which God does *not* Know, is a Contradiction; for it implies that we have power to Know something *without* God.

The most awful Faculty that God has given us, and that which lies most under our present

Consideration is that of Knowing or *Remembring what we have done*, together with the Consciousness of that Good or Evil that is in it: Now let us consider how this Faculty performs its Office: How come we to Know at any time what we have *Spoken*, *Done*, or *Thought*, after once those Acts of Speaking, Doing, or Thinking are past? Is it not by seeing the *Images* or *Impressions* which those several Acts do produce within us? Do we not by seeking find such Images of things, which we have Spoken, Done, or Thought of several years before? Nay do not those Images frequently present themselves *without* our seeking, and make us see them whether we will or no? Which is a Proof that they have a Real Being and Lasting Subsistence within us, and are wholly Independent on our Will; for we cannot extinguish or erase any of them at our Pleasure; we cannot do it, would we never so fain. We may conclude therefore, that whatsoever we either Speak or Do, Purpose, Wish, or Design, so far as these Acts are of a Moral Concern, and bear Relation to Virtue or Vice, they leave the Notices of themselves upon our Consciences, imprinted there in Characters Fair and Intelligible, nay I may add, *Indelible* too: For though it must be

be allowed that we Forget many things which we have been Conscious of; yet in that Case, the Notices of such things are not *Erased* or *Extinguished*, they are only *Covered over*. There is no *Forgetfulness* in a Spirit; *Its* Forgetfulness is only Accidental, and occasioned by the Impediments of the Flesh: As we may observe that sometimes a Man of a Faithful Memory, will by the Disorder of a Sickness grow Delirous, and *forget* all that ever he Knew; and yet upon the Removal of his Disease, all his former Notices will appear Fresh again. And how Reasonable is it to believe that our Souls, whether in the State of Separation from the Body, or of Re-union to the Body when Defecated and made free from Obstructions (so far as *All* Bodies even of the *Unjust* shall be at the Resurrection) I say, how Reasonable is it to believe, that our Souls shall *Then* have a Clear View and *perfect Remembrance* of *all* that we have done; Though *Now* most of those Notices lie in us like the *Inscriptions* of a Marble *covered* over with Dust and Rubbish.

Now if *Conscience* be *thus* like a *Written Book*, and Faithful Register of our Behaviour, there is no room to doubt but *God can read* that Book,

as well as *we*: Nay, He can Read through all those *Impediments* that Shade it, which we *cannot*: Nay he can, when he pleases, make this Book *Legible to all Others*, as much as it is to our selves. For He can so far *Elevate the Understandings* of all Men, or *Open their Eyes* (in that Sense that he is said to have *opened the eyes of Elisha's Servant, that he might see the host of Angels*: 2 Kings vi. 14.) I say, God can open the Eyes of all Men to such a *Spiritual Intuition*, as that *All* shall be able, at a short glance, to Read *each others* History (imprinted on their Consciences in *Intelligible Signatures*) as *familiarly* as if it were *graven* on their foreheads, or *printed* in a Book. And *thus* we may probably Conceive that *those Books* mentioned by the Prophet *Daniel*, Ch. vii. 10. and by S. John *in his Revelation*, Ch. xx. 12. *Books* that are to be *opened* in order to the *Universal Judgment*, are no other than that *Volume* of things Recorded in every Mans Conscience; which being opened and exposed to View, shall make (as it were) a Tally or *Counterpart* to that *Memorial* which God himself Keeps of *all* we do.

Having said *thus much* for the Stating or Explication of Gods Omniscience, I shall *now* proceed to make some Reflections upon the Doctrine,

ctrine, that may farther conduce to Practice.

God Almighty has planted *Two* Passions in our Souls; whose most proper Use is to deter us from sin; and they are *Shame* and *Fear*: The Object of Fear is *Punishment*, and the Object of Shame is *Discovery*: and his Omniscience does import *both* these Consequences to sin (*viz.*) that it shall be *discovered*, and that it shall be *punish'd*: For Gods Omniscience does not *terminate* in bare *Knowing*; he Sees and Knows in order to farther Acts of Justice; so he tells, *Jer.* xvii. 19. *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing.* I shall not *now* extend my Reflections so far as the *Punishment* of sin (though *that* be of the *most* moving Importance) I shall insist only upon the *Discovery* of it; and shew what *Shame* is threatned to it from Gods Omniscience. In order hereto, my first Inference from the Doctrine shall be *This* (*viz.*) That *no sin* can be *Secret*; (absolutely speaking, no sin *can* be so.)

Now did this Notion sit so close upon our minds as it ought to do, it would necessarily be of great advantage to the Cause of Virtue; because nothing gives more occasion to *sin* in the world, than the contrary Expectation, and *hopes*

of

of Secrecy. For even after a Man has deveſted his Soul of *Probity*, he cannot ſo eaſily deveſt it of *Shame*; and therefore when he has never ſo ſtrong an Inclination to ſin, yet ſtill he will *ſtart* at the apprehenſion of being *diſcovered*; and be *ſtill* willing to retain that Reputation, which is the *Shadow* of Virtue, though he has been ſo *hardy* as to ſhake hands with the *ſubſtance*. How many Calumnies, Diſſimulations, Frauds and Falſhoods; how many of all Kinds of ſinful acts (wherein there is any *acknowledged* Baſeneſs and Turpitude) would be abſolutely prevented; if ſo be the Actors, when they began to meditate the doing of theſe things, were throughly perſuaded that they would come to *light*, and be made known, and *ſo* expoſe them to publick Reproach? Now, is not *that* ſin *ſufficiently known*, of which we acknowledge that *God* does know it? And is not the knowledge of *God* ſufficiently *Awful*, ſince He is *moſt* of all *affronted* by our Guilt? And how comes it to paſs *then* that our Shame is ſo *Jealous* and *Quick* in regard of *Men*, but ſo *remiſs* and *languiſhing* in regard of God? How come we to be able to *bluſh* at the apprehenſion of a *Man ſeeing us*; When yet the Conſideration that *God* ſees us, that the moſt *Juſt* ſees our *Iniquities*, that the moſt *Holy* ſees our *Filthi-*

neſs,

ness, that the most *Loving* sees our *Unthankfulness*, when *this* Consideration is not able to move the Passion or provoke a *blush*? For we must acknowledge that *this* is the common State of that Passion in us; so *partial* and *unreasonable* is our Shame; It acts as if *Men* alone had the Custody of our Credit, and *Gods Estimation* were of no Importance to it.

The *best* Reason that can be given for such an Unreasonable behaviour, can be no other than a *Bad* one; but I take the Best to be *this*, (*viz.*)

We presume all *Men* to be subject in some measure to *such Passions*, as would *tempt* them (should *they* be acquainted with our sins) to be *severe* upon us, to *insult* over us, and to *publish* our Reproach; and therefore we dare not trust our Secret, and consequently our Reputation with *Men*: But, on the other hand, we look upon God as *purely Merciful*; and at the same time we look upon it as an *Office* of Mercy to *Cover sins*: So that although God knows our sins, yet we imagine he *alone* shall know them; *For*, by some method of Repentance which we propose to our selves, we hope to *attone* Gods displeasure; and *so* to have our sins both *forgiven* and *covered*, and our selves secured both from *punishment* and *scandal* too. But for

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Correction of this Miſtake (for ſo it is) I ſhall draw my Inference one Step *farther*, and argue from the Omniſcience of God:

II. That All ſin ſhall be brought to an *Univerſal* and *publick* Diſcovery: ſo that it is but *deſperate* hope for any Man to think he ſhall eſcape the Shame that is due unto his Guilt.

That Gods Omniſcience carries in it the *Power* of ſuch a Diſcovery is no Diſpute; the Queſtion is, Whether he *actually will* make ſuch a Diſcovery? And let us fairly conſult *Scripture* and *Reaſon*, what we ought to believe concerning *this*.

The Apoſtle tells us (*Rom.* ii. 16.) that, *In that day God ſhall judge the ſecrets of all men*: and to ſignifie that the *Judging* of Secrets implies the *Revealing* of Secrets, he tells us again (1 Cor. iv. 5.) that in order to Judgment, *He will bring to light the hidden things of darkneſs, and will make manifeſt the Counſels of the heart.* Again he tells us (1 *Tim.* iii. *ult.*) that of the actions of Men (both Good and Evil) *Some are manifeſt in this life; and what are Otherwiſe cannot be hid.* And what can be more Expreſs than that of our Saviour (S. *Luke* viii. 17.) *Nothing is ſecret, that ſhall not be made manifeſt; neither any thing hid, that ſhall not be known, and come abroad*: Which words (as they are not capable of any *adequate* Completion

pletion till the day of Judgment, ſo) the Antients interpret them purely to reſpect the *Proceſs* of That Day. Now the Importance of *all* theſe Texts is clearly *this*; That God will make a *Diſcovery* of all human Actions in order to his Judicial Sentence, whether of *Abſolution*, or *Condemnation*.

All that *Reaſon* can have to alledge againſt This, muſt (as I have intimated already) be founded on *this ſuppoſition*, That it is an *Office* of Mercy to *Cover ſins*: as indeed the Scripture frequently *expreſſes* it to be. And *ſo* undoubtedly it is, *During this Life*; *Where*, if all ſins were Diſcovered, many Men would be impeded in their Repentance, and many cut off from the opportunity of Repenting: And, *beſides*, the World would only be ſo much the *worſe* for the *Example*; For ſin would only grow more Inſolent and Shameleſs, by reaſon of the *more apparent number* of its Party. But *hereafter* the Caſe will be quite *otherwiſe*: *There* Repentance will have no Opportunity to *loſe*; nor Ill Example be able to do harm any longer: And when God paſſes Sentence upon the Lives of Men, his Mercy will be as much exalted by the Diſcovery of thoſe ſins he ſhall *pardon*; as his Juſtice will be Cleared by the Diſcovery of thoſe he ſhall *puniſh*.

I know the *main* ſtrength of the mentioned Objection muſt be borrowed from thoſe places of *Scripture*, where the *Terms* of *Blotting out*; and *Covering ſins*, are applied to God as a proper act of his Mercy. It is holy *David*'s Prayer; Lord, *Blot out all mine Iniquities*: and ſo he pronounces them *Bleſt*, *whoſe ſins are Covered*: And God himſelf ſays in the Prophet (*Iſ.* xliii. 25.) *I even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.* But *now*, to know the proper *Meaning* of theſe Expreſſions, let us begin with the *Laſt* of them, wherein God ſays, *I will not Remember thy ſins*: Now it is certain that this Phraſe of Gods *not Remembring* cannot be taken *literally*; *becauſe* it is *impoſſible for God to Forget*; But the Meaning is, that He *will not Remember* ſo, as to *puniſh*: And ſo, in like manner, by *Blotting* out and *Covering* is not meant *literally* the *Concealing of ſins*, but only the *Aboliſhing* of their *Condemning power*. And this we may evidently confirm from the Inſtance of *David* himſelf, in that very place where he uſes theſe Expreſſions: 'Tis *Pſalm* li. 9. where he cries, *Hide thy face from my ſins, O Lord, and Blot out all my miſdeeds*: But *here* his Petition is ſo far from meaning the *Concealment* of his ſins from the Knowledge of the World,

World, that he was then actually *proclaiming* them, and *registring* them in a Form of Confession, which he intended not only for the *Exercise* of his *Own* Repentance, but likewise for the *Conduct* of all *Others*: so that we cannot interpret him to have deprecated the *Notoriety* of his sins, but merely the *Wrath* of God, whereby he might justly have been Condemned for them.

We may therefore look upon it as one Certain Consequence from the Omniscience of God, that all human Actions shall be exposed to publick View and Censure; That a *Light* shall be struck into all the *Works of Darkness*, *through* all the Recesses of Subtlety, through all the Disguises of Hypocrisie: That *then* the *Masque* shall be pull'd off from all *dissembled* Virtues, and every Vice shall appear in its proper Colour, and every *Secret* Injury shall *proclaim* its Author: That there shall be no *summary* Absolutions, no Pardons in *Gross* without Enquiry into the Retail, as the slight Repentances of Men do seem to require; but that *Repentances* shall be *weighed* as well as *Sins*; and Mercy dispensed upon *Rational* Terms, and the Pardon of Sinners *justified* by the Measures of their Contrition.

If this Reflection can work in us any more abundant Shame for what we have done amiss, it has its proper and wholesome Effect upon us. It is the hope of being *Undiscovered* that makes the Sinner walk *haughtily*; and (on the contrary) the Belief of a Certain Discovery ought in all Reason to render us more *Abject and Vile* in our own Eyes; which is the first step to True Repentance. Shame thus *Taken upon our selves* is the only Expedient the Sinner has to *prevent* the Future: *Penitential* shame will *avoid* the Judicial, and *break* that Blow that will *otherwise* strike us with Unknown Confusion. For be assured That *Shame* for Sin is a *Natural Debt*; and it *must* be paid at one time or other; and we can *escape* it no *more* than we can escape *Death*.

Indeed there are some Men who seem to be *Proof* against the Influence of this Reflection; I mean *such* as are arriv'd to sin *boldly* and *openly*; who as they *seek no Covering*, so they seem to *fear* no Discovery, but *bid Defiance* to Shame. In respect of *such* I shall add One Reflection *more*, (*viz.*) That

Although the Knowledg of *Men* may not have the power of working Shame in a *hardy* Sinner; yet the Omniscience of God, when it comes

comes to manifest it self, shall bring even the *Shameless* to Shame; and make it appear that, As Shame for sin can *be escaped* no more than *Death*, so it can be *defy'd* no more than *Hell*.

To open the Truth of this Assertion; Let us but consider, How it comes to pass that since sin is *naturally Shameful* (as being a *Basse* to Man's *Reason*, as well as a Blow to his Conscience) I say, since sin is *naturally Shameful*, how comes it to pass that Men can sin and yet not be ashamed.

Now this Effect may follow from *Three* Causes, (1.) From *Corrupt Notions*. (2.) From *Common Guilt*: and (3.) From *Impudence of Temper*.

I. Shamelessness in sin may proceed from *Corrupt* Notions. For *so* it is, The *World* has past its *Verdict*, and Christians to their Scandal are led by the *Anticipation*, That there are *some* sins that *have* nothing *shameful* in them. 'Tis allowed perhaps that *Fraud* and *Lying*, and *Ingratitude*, and *Perfidiousness* (and the like) are of a Nature marked with Infamy; But *then* to be a *Witty Scoffer*, to be a *brisk Revenger*, to be *stout in Intemperance*, and the like, are no other then *fashionable Commendations*; and *why* then should any be ashamed for these? *Now* this is a Dream that

may

may hold till the World be better awakened; but when all Actions shall be brought to their *true Standard*, as it will *then* appear, that to *serve God* is Mans greatest *Honour*; so it will appear, that there is Shame in *every thing* whereby we do *offend* him: And that those sins which Men *boast* of in the doing, are as Unworthy and Inglorious, as those which they acknowledge are *not fit to bear the Light*.

II. *Common Guilt* may make Men sin without Shame. For even in those sins, which the World *owns* for Shameful, Partnership will be able to carry off the Shame: *Thus* a Thief will not be ashamed to be surpriz'd by a *Thief*, nor an Adulterer by an *Adulterer*; though a Man of an Awful Character would produce a Blush from such a one at the surprize: And therefore we may Observe, that they who give themselves up to any Vice, do generally withal give themselves up to *Calumniating*, i. e. they take pleasure to *represent*, or to *suppose* all others as *bad* as themselves: And *all* is for *this* very purpose, That they may beat down the Reverence that is due to any Good Example, and so *contemn* the Censures of all Men alike. But this is a Method that cannot take place when *God* comes to make the Discovery; For as *his Holiness* is beyond

yond the Reach of *Calumny*; as none shall be able to say of *God*, that *He* is either *Unrighteous*, or *Friend* to those that are so; so his Awful Censure will not fail to reduce every Guilty mind to its proper Acknowledgments.

But, III. That which *consummates* the Evil is *Impudence of Temper*: such as the Prophet *Jeremy* laments in the people of *Israel*, after that Affluence and Luxury had brought them to a great height of wickedness (Ch. vi. 15.) *Were they Ashamed, when they had committed Abomination? Nay they were not ashamed at all, neither could they blush.*

Now this *Impudence* is a Temper contracted by Industrious Iniquity, and raised upon the *Ruins of Reason*: It can be no *otherwise*; because Shame for sin is so *Connatural* to Reason, that it cannot be extinguish'd but with Reason it self. Which we may contemplate in the Instance of *Fools* and *Madmen*; the only Cause why they are not ashamed, being *this*, that they want Reason to reflect upon the Turpitude of what they do. And 'tis certain that whosoever grows Impudent, he *so far* keeps Reason a Prisoner, suffers it not to act, holds it in servitude to his Lusts, and so sets his Soul in the neareſt approach unto Brutality.

But

But this is a State that will not *always last*: For when God comes to do Right to his Creatures, Reason shall be *asserted* to its *Liberty* of acting; and *then* Shame shall be *let loose* to demand *all its Arrears*: It shall be let loose like an *Armed Man*; and undoubtedly it shall act *then* with the *same Force* upon all *Bold* Transgressours, that it does *now* sometimes upon those Unhappy Souls that *makes themselves away* to avoid its Lashes: For as *these* flee from *Life* (though the greatest Blessing they have) so they *then* shall flee from God with the same Confusion; And being not able to bear the Terrour of his Majesty, shall voluntarily betake themselves to any place that is *abandoned* by Him, and that is simply *Hell*. So that the Impudent Sinner seems not to need any *Compulsion* to settle him in the *place* of *Torment*, but that of his Own Shame: *That* will be his ἴδιος τόπος his *proper*, his *natural place*; To *Which* (we know) all things move of their *own accord*. And no less is intimated concerning *Judas*, according to our Common Version of that passage (*Acts* i. 25.) where 'tis said that *Judas by transgression fell from his part in the Apostleship, that he might go to his Own place*; εἰς ἴδιον τόπον his *Own*, his *Proper* place: Implying that *Judas*'s shame sunk him down to *Hell*,

as

as *naturally* as *weight* sinks a Stone down towards the Center.

These Reflections upon Gods Omniscience are *such* as seem proper to make the Consideration of it Useful to us. And as for the Conduct of our particular Practice, the *best* of all Rules may be borrowed from Holy *David's* Example, *Psal.* xvi. 9. where he says *I have set God always before me*: *So* let us: God is always *By* us, let us set him always *before* us; His Eyes are always upon *Us*, let Ours be likewise proportionably upon *Him*: Let us keep our minds in a *Lively Sense* of the Venerableness of his Presence, and the Awfulness of his Inspection; And *this* is the best Method to guard us from treating that Inspection *irreverently*, and to keep us *tender* of doing any thing *unsuitable* to such a Presence.

Come see the man that told me all that ever I did, cries the Woman of *Samaria*, after her Conversation with our *Saviour* at *Jacob's Well*: Think a little upon *that* Conversation, or upon such a *possible* one with *thy self*: Think what Commotions, what Strugling of several Passions started up in that *Womans* Breast, so soon as she found *One*, whom she look'd upon as a pure *Stranger* to her, to break in upon *all* her *Secrets*:

The same shall *one day* be *every ones* Case; The same *Jesus* (though in more *awful* Circumstances) shall *tell* every one of us *all that ever we did*: And say *then* where lies our Wisdom but in a Constant Endeavour to do *that* that will *bear the Telling*? Happy are they that pursue this Endeavour! Almighty God assist us *all* to do so by his Merciful Grace!

To whom be Glory and Thanksgiving for ever and ever. Amen.

AN

AN

Assize SERMON

Preached at

WINCHESTER,

July 14. 1686. CHARLES WITHER of *Hall*, Esq; Being Sheriff, &c.

XUM

TO

CHARLES WITHER, Esq;

SIR,

MY publishing the foregoing Sermon puts me in mind of a Debt of the same Kind to Your self, which I shall discharge by publishing that which follows. Why it was not publish'd when first desired, the Sermon it self will speak my Apology. I there *represent Good King* Jehosaphat *giving* such Counsel *to* His Judges, *as was not given to the Judges of this Realm in the Year* 1686. &c. *And although, preaching upon such an Occasion, I thought it no less than my* Duty *to* Speak *what I did; yet to Print it (which was beyond my Duty) would have been no other than an Officious Im-*

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prudence. The Printing it Now *gives me a Fresh Admonition to be Thankful to God for the wonderful Providence whereby we were delivered from those fearful apprehensions which possest us at that Time; and whereby we are settled in such a state of Happiness and Freedom, that any One may say what is Consonant to Law and Justice, without fear of Thwarting the Measures of the Government; or hazard of being brought under Censure for it. And Your self may now* Safely *(which then you could not) espouse the Dedication, as a Testimony of my Respect, who am*

Sir,

Your Affectionate

and humble Servant,

E. Young.

SERMON II.

2 Chron. xix. 6.

Take heed what ye do, for ye judge not for men, but for the Lord.

THE Heathens themſelves did never ſet about any Solemn Buſineſs, but they began with Religious Offices: And *Hierocles* (one of them) gives us account of the Notion on which this their Piety was grounded; He ſays, *They pray'd to the Gods, before they ſet about their Buſineſs, for Two Reaſons* (1.) *That they might procure the Divine Aſſiſtance in what they went about,* and (2.) *That in Contemplation of that Aſſiſtance, they might act Soberly and in ſuch a manner as to do nothing Unworthy of it.* The Reaſons are as Enforcing, as the Example is Commendable; and I hope there is no Soul in this Aſſembly ſo Looſe as not to be ſuitably affected with Both: I hope none here is ſo Profane as to account *Going to Church the Great Importance of a Circuit;*

Circuit; or so Inconsiderable as to think that the Administration of Justice is a Business of such a Nature as may be done well enough without particular Regard to Gods Assistance: Let a Man but weigh the *Words* now read unto you, he shall find Reason in them sufficient to confute any such Apprehension.

They are the *Words* of King *Jehoshaphat*, of whom the *former Verse* tells us, That *He set Judges in the land throughout all the Cities of* Judah: and in *this* Verse, He is brought in as giving Instruction and Caution to those Judges in this Form, *Take heed what ye do, for ye judge not for men, but for the Lord.*

For the Explication of which Words I shall use no other Method than the making of this *Paraphrase* upon them in the *Person* of the King: "Ye Men (and *Now*, ye Principal Men) "of *Judah*! I have advanc'd You to the Ma-"gistracy, and made You the Guardians of "Peace and Justice; It is become Your Pro-"vince to give Life to the Laws, to redress the "Injur'd, to check the Insolent, and to bound "the Unruly: Power and Honour always at-"tend Your Persons, and Submission waits on "Your Decrees: But this notwithstanding, let "me advise You, Be not over-much Pleased "with Your Station, but rather *Take heed*, Con-

"sider

"ſider and be afraid: For Magiſtracy does not
"only advance, it likewiſes Indicates and Tries;
"Your Honour is ballanc'd with Duty, and
"Your Power is clog'd with Temptation;
"Pleaſe not Your ſelves therefore in thinking
"that I have confer'd on You the Power to do
"Great things, but rather *Take heed what ye do*:
"For You cannot but be tempted to do Amiſs;
"You will find Your Integrity aſſaulted through
"Every Paſſion. Among thoſe Perſons over
"whoſe Cauſes You will Preſide, ſome are Great,
"and they may poſſibly byaſs You by Your
"Fear; ſome are Bountiful, and they will not fail
"to bait Your Deſire; ſome are Inſinuating, and
"they may chance to warp You by Affection;
"But *Take heed*, and remember that *Ye Judge*
"*not for Men*. I my ſelf, Your King, what a
"Temptation muſt I needs be to You? You can-
"not but reflect in all Your Tranſactions, that
"You are Mine by Original Duty, Mine by
"preſent Obligation, Mine by all Future Ex-
"pectances; and what Prudence then can hin-
"der You from concluding that My Pleaſure
"ought to be Your Supreme Rule? But re-
"member that *You Judge not even for Me*: For
"though I can communicate that Power to You,
"which I have received from God; yet I can-
"not preſcribe any other Ends and Uſes of that

"Power, than what God himself has prescribed "both to You and Me; I can give You Autho-"rity to Judge, but God has fix'd the Mark "and Scope of Your Judgment in the In-"dispensable Measures of Right and Truth: "Remember therefore that *You Judge for the* "*Lord*; It is *Gods* Business that Your Chara-"cter engages You in; 'Tis His Cause You "have now undertaken.

To this Effect that *Good* and *Wise King* cautioned his Judges: and it well became *Him*; but I am aware that to the Manners of *Other Men* there must be Other Measures; and for such a One as I am, to pursue the same Advice to Persons of that Conspicuous Order were too great an Indecency.

I shall therefore choose to extend the Concern of the Advice to All that either *do*, or *may* any way Relate to Publick Justice.

And the Words will very well bear that Extension; When we consider that in the Transactions of Judicature, many may be said to Judge in *Effect*, besides him who pronounces the Last Sentence: For as in a Clock, though the *Hand* only indicates the Point of Time; yet the *Weight* and *Spring*, and every subordinate *Wheel* influences the Motion to that Point which the Hand does Indicate: so in the Administration of Justice,

stice, they that *Inform* and *Testifie*; They that *Inquire* and *Report*, they that *Colour* and *Represent* what is alledged, do all *judge in Effect*, i.e. They have all a necessary Influence upon the Issue; and the *Sentence* of the Judge is no more than the *Index* of a Judgment, which Remoter Agents do move and direct to.

To All therefore that either *do*, or *may Relate* to Judgment; The Words offer these two Propositions:

I. *That the Judgment is for the Lord*: and

II. That *This Consideration is of great Importance to make Men act as they ought to do in that Affair. Take heed*, &c.

I. *The Judgment is for the Lord*: By Judgment I mean (suitably to the Notion of the Text) that *Business* which this *Honourable Assembly* is by and by proceeding upon; (*viz.*) The Administration of Justice in all its Acts and Offices, whether *Punitive*, *Coercive*, or *Decisive*: Concerning which Judgment the *Vulgar* Opinion is, that it is indeed the *Great Civil* Affair, the Prime and most important Business of the Government; And this Opinion is *True*, but it is *Short*; For my Text alledges that this Judgment is moreover a *Religious* Affair, and the very *Business of God*: *Ye Judge for the Lord*: And the Truth of

this Assertion I shall clear to you in these *Four Positions*; Each of them bringing in a several Instance for the Proof of it; (*viz.*)

I. That the *Power* of Judgment is Gods *Right*.

II. That the *Matter* of Judgment is Gods *Cause*.

III. That the *Issue* of Judgment is Gods *End*: and

IV. That the *Formal* Judgment, that is, The *Sentence* of Judgment is *Gods Sentence*.

The first Position is *this*, that the *Power* of Judgment is Gods *Right*.

None may doubt but that every *Supreme Magistrate* is *vested* with a proper Judicial Power; which Power He may either Exercise *Himself*, or else *Delegate* it to any Others whom he shall think Fit for the Exercise of it: But *this* I assert; That no Supreme Magistrate can pretend to the Right of this Judicial Power from any *Human Title*, or manner of Acquisition: It is a Prerogative *above* any Station or Character that *One Man* can advance *Another* unto; And Every one that *has* it, has it *derived* to him *from God*, in as real a Sense, as *he* can be said to *derive* it *to* any Inferiour and Deputed Minister or Judge.

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Our Saviour has told us what we are to believe in this Matter, from his *Own* Case: Who upon the Insinuation of *Pilat*, the *Roman* Judge, that He was *One who had Power either to Condemn, or to Release him*, makes this Reply; *I know thou couldst have no power over me, unless it were given thee from above*: ἄνωθεν, (not from *Rome*, but) *from Heaven*; from *Cesar* indeed *Immediately*, but *Fontally* and Originally from *God*.

And so *Sacred* a thing is the *Exercise* of this Power, that not only *Princes themselves*, but even their *Deputed Ministers* of Justice are *therefore* honoured in the *Scripture* with the *Style of Gods*; as sustaining Gods *Person* in Judgment, and acting in *His Right*.

The Evidence that the Holy *Scripture* brings in to this Assertion is Abundant: And He whole Curiosity seeks for Conviction of *another kind*, let him Consider *this Instance*: (*viz.*) The Magistrate *Bears the Sword* (as S. *Paul* expresses it) which is the Enlign of the Judicial Power, and imports a *Jurisdiction extending over Life*; *and he Bears it not in vain* (says the same Apostle) that is, He has Right to use it: But *now*, let any one Consider by what possible *Human Right* the Magistrate can acquire a Jurisdiction that *extends Over Life*: For no Man has this Right

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in *Himself*; no Man has Power over his *Own* Life; and *How* then can any *confer* it on Another?

I know any Man may forfeit his Life by his Crimes; but when he has so done, no Other *Man* can *take that Forfeiture, without Gods Claim*: And therefore after a Man has *deserved* to Die never so Justly, it is not Lawful for him to Execute that Judgment upon *himself*; Nor yet can he, by his *Own Act*, render it Lawful for any *Other* to execute it upon him; And therefore the Magistrate, which *bears the Sword* for that purpose, and has the *Only* Right of Executing this Judgment, is for *that very* Reason call'd by S. *Paul*, in the same place, Θεῦ διάκονος, *the Minister of God*, as Invested with *Gods* Authority, and acting in *His* Right; who as he is the only *Author*, so (*therefore*) He is the *only Lord of Life*.

II. The *Matter* of Judgment is Gods *Cause*; I call the Matter of Judgment such *Matters* and *Cases* as properly fall under *Judicial Cognisance*: And they (for the greatest part) are *such* as are *Intrinsically Moral*, involving Good or Evil in their Own Nature: *such* as are all the *Concerns* of Truth, Right, Equity, Mercy; and all the Contrary Violations that proceed from Malice, Falshood

Falshood or Unfaithfulness. Now *All these* are properly *Gods Cause*; For they were the Matters of *His Law* before they were of *Mans*; and Human Laws in Respect of those are only the Transcripts of that which is Divine and Eternal: And that is the Reason why the Just Determination of all such Cases (which is the Executing of True and Righteous Judgment) is said in the Holy Scripture to be the Direct and Proper *Service of God*, and is required of Magistrates under that Notion. And this is the Reason why the Heathens, though they knew not the True God, were yet interpreted to honour and serve the True God by the Offices of Justice and Judgment: For so the *Fathers* doubt not to assert that God prospered even Idolatrous Nations for *this Reason*; and particularly that the *Romans* extended their Empire to that height of glory by Gods blessing upon their *Eminent Justice*. For as the *Author* of the *Book of Wisdom* argues (on the other hand) concerning Perjury in those Idolaters; that *when they swore falsly*, though it were *by False Gods*, yet they were *punished by the True*, because the *sin was against Him*: (Meaning that every Deviation from the *Natural Law*, or the Dictates of our Consciences, is a sin against *that God that planted*

these

these Dictates in us, in order to this that they should be our Law:) So likewise (on the contrary) so long as those Idolaters did observe these Natural Dictates, and assert and maintain them in their Publick Judgments, they *pleased and served the True God* (though to them Unknown) and were accordingly prospered and blessed by him for it.

It is no Doubt but that in Cases where the Matter under Determination appertains to *Natural Right*, the Cause is *Gods*, and an *Equitable Determination* of them is His Proper Service: But we must allow that there are many Cases of Judicial Cognisance, whose Matters are *not* of Natural, but only of *Positive* Right; which happens as often as Laws are enacted about things that are in their Own Nature *Indifferent*. Now it is certain, these Matters do not Directly belong to Gods Cause; and yet they do *Consequentially*; Because Indifferent things do generally carry in them the Advantages and Encouragements of Necessary Things; And, whether they do or no, God will have our *Obedience* approved in *Indifferent* Things as well as *Necessary*. We conclude therefore that *Moral* Things (which are most commonly the Matter of Human Laws) are Gods Cause by

by *Antecedent Relation*; and that *Indifferent* things when they once are *made* Matter of Human Laws, do then become Gods Cause by Espousal: And therefore it is that *Both* are charged *upon the Consciences* of Men by the *Apostle*; and Both are to be observed for the sake of *God*; Or in Case they are *not* observed, the Animadversion upon those that do not observe them, is no less than a Judgment executed in *Gods Behalf*.

III. The *Issue* of Judgment is Gods *End*. The *Political End* of Judgment is the Maintenance of the *Laws*, the securing of *Rights*, the encouragement of *Industry*, and the establishing of *Peace*; in *which* consists that *Political Happiness* that Every Government aims at: But God has a *Greater End* in it than *All this*, and that is the *making of Men Internally Good and Virtuous*, and laying in them the *Foundation* of a *Future Happiness*, a Happiness that will last when all the Polities of the World are past off the Stage and expired.

So that we ought to look upon *Judgment as a Part of Gods Providence*, whereby he governs the World to his most holy Purposes. For as we all acknowledge that God has a Providence whereby he *does* govern the World; so if we enquire into the *Nature* and *End* of that Providence, we shall find it to be no other than a *Series of Several Methods to make Men Good*; to

which End this of Human Judgment is conducing in the most Eminent manner. For no doubt but *Judgment* is the *greatest possible External* Bond of Human Virtue; and the *most effectual* Check of disorderly Passions: It guards Men from doing Ill by a Wholsome Fear; and those that have done Ill, it brings to *Repentance* by Suffering: Insomuch that in the Scripture it is recommended as the great *Disposition to Christianity*, and the great *Preparatory to the salvation of God*: For the Prophet *Isaiah* speaking of the *Coming* of our *Saviour*, and *explaining* as it were that *future Message* of *John the Baptist*; *Prepare ye the way of the Lord*, he does it in these Words, *Isaiah* lvi. 1. *thus saith the Lord, keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed.* And to the same sense is that Passage *Psalm* xcvii. where after it has been said (verse 1.) *The Lord reigneth, the earth may be glad thereof*; it follows (verse 2.) *justice and judgment are the establishment of his throne*; As if, according to the Ordinary nature of Things, God could not *Reign*, where the *Government did not assert him*: He may in Compassion *hover* over a People; but he can never *pitch his Tent and Dwell* amongst them, unless the *Magistrate fix him a Throne*, by looking to that

Point,

Point, which S. *Paul* therefore calls the *very End of Magistracy*, viz. *To be a terrour to evil doers and a Praise to them that do well.*

Thus God has put into the hands of the Magistrate not only a *Godlike Power*, but likewise *the Power of a Godlike Retaliation*; For as *He* makes *them* Govern; so they may (and who questions but that they ought to) *make Him Govern Reciprocally.*

I know indeed that God has had a *Church* in the World (and *that* the most glorious Church that ever was in the World) without the *Assistance of Magistrates*: But that was in an Age of Visible Miracles, and at a time when the *World* and the *Church* stood *notoriously distinguish'd*; and while those that were of the Church were kept so *Humble by Persecution*, and *Mortify'd by Poverty*, and *Sober by the Daily Expectation of Death*, that they needed no Other Laws to restrain their Appetites: But *now* that the *World it self* is come *into* the Church, and Men can maintain their Temporal Hopes and Passions, and their Christian Profession together, it is impossible but that the *Tares* of Common Corruption should *choak* and waste the *Good seed*, unless the *Magistrate step* in to *weed* and to pluck up, and assist in the Cultivation of the Field.

IV. The *Formal* Judgment, *i. e.* the Sentence of Judgment, is Gods *Sentence*. For ſays the Pſalmiſt, *God is judge himſelf*, *Pſal.* l. 6. And though Delegated Powers act *for him* at preſent, and paſs the Sentence; yet he Recognizes and Imputes that Sentence, and *takes it into his Own Account*. We are aware that God *has appointed a Day in the which he will Judge the World in Righteouſneſs*; And the Rule of Proceeding in that Day (as the Holy Scripture avouches) ſhall be *this*, viz. *Men ſhall Reap as they Sow*; *and He that hath done Wrong, ſhall receive for the Wrong that he hath done*: Now the very *ſame* being the Rule of all Human Judicature, we ought to look upon every *Judicial Seſſions here* to be no other than a *Particular Diſpatch* of Buſineſs, *ſubordinate* and preparatory to the *Univerſal Judgment*. Thus when *wrong* is Recompenſed by Human Judgment, the Judgment of God is *ſo far* Prevented. If indeed the *Sentence* it ſelf happen to be *Wrong and Injurious*, then (in the Pſalmiſt's Style) *The poor committeth himſelf to God, that he may take the matter into his own hands*: Thus, I ſay, it happens ſhould the Sentence of Judgment be in it ſelf Wrong and Injurious; But both the Law, and Good Manners look upon this as the Suppoſition of an

Impoſſible

Impoſſible thing (*Turpe eſt Impoſſibile*, ſays the *Rule* of Law) and therefore without farther ſuppoſing it, I ſhall form *This Concluſion, viz.* That Every *Sentence of Human* Judgment is *Ingredient to the Retribution of the Great* Day; and that All that Men ſuffer *here* for their Crimes (if they ſuffer it with a juſt *ſenſe* of their Crimes) ſhall *then* be imputed to ſuch a Meaſure of their Purgation; and All the *Impunity* that Guilt meets with *here*, ſhall be reckon'd for in the Sentence that ſhall *then* be paſſed. I ſay not, that a Man may *work out* his Future Abſolution by any ſatisfactions that he can make here to Publick Juſtice; or that he *cannot* be Abſolved in the Future *without* ſuch ſatisfactions here paid: Bleſſed be the Love of Chriſt, whoſe Satisfactions are All-ſufficient! But this I ſay, that ſince God has made True Repentance a neceſſary Condition, without which none can lay hold on that Satisfaction which Chriſt has made; and no Repentance is True that does not engage a Man to make what Satisfaction he is able *himſelf*, both to *Men* by Compenſation for Injuries, and to *God* by Sorrow for Guilt; And ſince Men *left to their Own* Diſcretion, are uſually ſo Indulgent to themſelves as not to reach the Meaſures of *ſuch* a Repentance, but to take up with that which is

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slight and deceiving; upon *this* Consideration I say, *Kind and Friendly is the Force of Publick Justice* that does oftentimes terrifie and compel Men to Repent: Happy is the *Necessity* that procureth *Vertue*; But especially, Adorable is the *Mercy* that will *accept* of that Vertue which Necessity doth procure!

Thus I apprehend my self to have sufficiently cleared my first Proposition: And now the Remainder of my Business is to shew, that this *Consideration* is of Great Importance to make Men act as they ought to do in every Relation they bear to Publick Justice. And this I shall do Distinctly according to the Method of my former Positions, shewing what Arguments for Integrity do Naturally arise from the Consideration of Each of them.

I. The Doctrine of the First Position was *this*; That the Magistrate in Judgment Sustains the *Person of God*, and acts for Him. Now this Consideration is of a Reasonable *Force* to keep the Magistrate Just and Upright in his Determinations; and no other *but* this.

For let the Magistrate suppose himself to *sustain any other* Person, or to act *by* or *for* any *other* whatsoever, but only God, he shall find himself immediately faln under the power of such Reasons

Reasons as will *pervert* him from being Just; *because* there is no Person in the World, but God alone, whose Ends may not *sometimes* be better served by *Injustice*: *Gods Ends* are always served by Justice, and no bodies *always so*, but His.

And hence Springs the Great Difficulty of being Just, and the necessity of that *Caution*, which we find so frequently inculcated to Magistrates in the Holy Scripture, *viz.* That they should be *Strong*, *Courageous*, *very Courageous*: Because it is but Needful that *He* whose Duty will not permit him to *Oblige* in what is *Unjust*, should arm himself against the *possible* Malevolence of Many, who will account themselves *Disoblig'd* by the Direct Issues of *Justice*. He therefore that will be Just, must *harden* himself against all the Impressions of *Interest*; tho in *that* he may seem *Imprudent*; against all the Impressions of *Affection*, though in *that* he may seem *Ill-natured*; against all the Impressions of *Benefits*, though in *that* he may seem *Ingrateful*; nay, against all the Impressions of *Vulgar Pity*, though in *that* he seem *Hardhearted*: He must render himself *disengaged* from all the World, and from *Himself above* all; Because *Self* is undoubtedly the greatest Byas to Human Prevarication.

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But these (in the mean time) are *Difficulties*, which I think no *other* Consideration can enable a Man to surmount, but only the *Respect of God*, and the *Conscience* of doing that service which God himself doth both Require and Reward.

I know indeed that *to be Just* is in *it self* a very *glorious* thing, without any farther *Religious* Prospect: And therefore there are some *Spirits* (naturally *Generous*) which though it shall happen that they have not much of *Religion*, will yet *despise* all the Temptations of *Interest*, and be Just *for the very Glory of being so*: But *then* we must observe that *Glory* it self is *another* Byass, and can draw Men from their Integrity, as well as any other Passion; And so it sometimes happens that a Man, that could not have been bribed with *Gold*, will yet be bribed with *Air*, that is, the *Affectation of a Popular Fame*. An Instance of this kind is intended in that Precept, *Ex.* xxiii. 3. where 'tis said, *Thou shalt not countenance a poor man in his cause*: Intimating, that when a Poor Man has a Bad Cause, though there can be no *Other* Temptation, yet there may be that of *Vain-glory*, to be Unjust; Because a Sentence given in behalf of a Poor Man is *so Popular* and *Specious*, that though it shoul

should be *Unjust*, yet it may gain a Man the *Reputation* of a more Impartial Justice. And indeed when a Man comes to *affect Glory* from any thing, though from *Vertue* it self, he is faln into the *Temptation* of preferring the Glory *above* the Vertue; and *so* of *Leaving* the Vertue for the Glory's sake, if at any time they shall happen to be Divided. So Important a Reason there is for that Precept of the Apostle, *Let him that glorieth, glory in the Lord*: To which let me subjoin; *Let him that will be just, be just for the Lord*; *Because* it is impossible for any one to be accurately *Just for any other Prospect.*

II. The second *Position* was *this*, That the *Matter* of Judgment is *Gods Cause*: And *this* Consideration is very forcible to engage all *Others* to bring in their *Respective* due Assistances to Publick Justice.

'Tis a Notion to be met with more than once among the *Heathen Moralists*, that *A Good Man is a Perpetual Magistrate*; and that, though he be not *made* so by the *Governing Power*, he is made so by *Nature*; that is, A Good Man cannot but be a Friend and Patron to the *Laws*; His Love to Vertue and the Publick Good will not suffer him to be *Unconcern'd*, when he sees *them* broken and contemned. And if it be so with a

Good Man; I am ſure it cannot be otherwiſe with a *Good Chriſtian*: It is impoſſible that *ſuch* a one ſhould ſee and *bear with Indifference*, that the Concerns of Truth, the Offices of Morality and Religion (which I ſay are the general Matters of the Law) thoſe Duties wherein *Gods Honour*, and the *Common Welfare*, nay the *Common Salvation* are ſo nearly concerned, ſhould be broken and neglected without a proper Animadverſion.

We all conclude that *He* wants Compaſſion, and ſins againſt the Law of *Humanity*, who will ſuffer the Poor to periſh for want of Relieving; But if the Periſhing of *Souls* be of greater Moment than the Periſhing of *Bodies*, I am ſure he has *leſs Compaſſion*, and ſins more againſt the Law of Humanity, who will ſuffer *Good Manners* to be *run down* for want of Aſſerting. I do not ſay that every Good Chriſtian ſhould riſe up like *Phineas*, and execute the *Judgment of Zeal* (as the Rabbins call it;) but this I ſay, that every Good Chriſtian ought to have a conſtant Regard to the *Ends* of Publick Juſtice, which are the *Reſtraint of Vice*, and the *Maintenance of Good Manners*; and to theſe Ends he ought never to be *wanting* in any ſort of *Prudential* Aſſiſtance.

And in this Point I humbly wish that the *Gentlemen* would be pleased to hear me as *their* Particular Remembrancer. Whether they are Magistrates or no, let them always bear in mind, that an *Awful Example* carries Magistracy in *it self*; and he that lives *Christianly* is the *Best* Justiciary; *he* gives the Best Assistance to Publick Justice, and cures most Crimes among the People.

God has given *this* Precept among other Judicial Laws, *Lev.* xix. as *that* which has a most direct Influence upon the Affairs of Publick Justice, *viz. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* The Charge is given to All, but it obliges the Gentleman *most*, whose Fortunes give him the Advantage of Executing it with the happiest success: For in Matters of Duty, Our *Power* is always the *Measure* of our Obligation.

It is an Ill Crisis, when Mens Religion comes to be so *Modest*, that they will not *Rebuke* sin, or keep Vertue in Countenance, for fear of Invading the *Preachers Office*; as if it were pure Officiousness in Others, and exceeding the Measures of *their* Obligation. But tell me, ye Men of *Quality* and *Power*, superior to those that are about you! Tell me how God who is the *Equal*

Father of All, came to distinguish *You* from the Crowd of Indigents, and to prefer You to such an *Unequal* Distribution. Can you say it is for Services *already* done? I must say it is for Services *to be Done*; It is not for Nought: God has put your *Fortunes* as a *Tryal* and *Opportunity* into your hands: Your Fortunes are the Means of your *Influence* upon Men; and your Influence upon Men is your *Power of doing Good*; and your Power of doing Good is your *Debt* to do it; And if you do it *not*, you run into Debt even for that which is your *Own*.

It would trouble me to doubt of any of your Zeal for that Religion, which You and the Laws profess: Look where you will, you will never find any Constituted of a more *saving Wisdom* than *that* is: But be pleased to bear in mind, That to *appear* for Religion, and *not* to appear against *Vice*, is in effect a Contradiction; and he that will not assert his Religion better than *so*, is in the *neareſt* hazard of losing it.

III. The third *Position* was *this*, That the *Issue* of Judgment is Gods *End*. And this Consideration does most Effectually discover the *Great Iniquity of Perverting Judgment*. We know that Christianity permits no *Evil to be done*, tho softned with the Issue of never so *Good a Conse-*

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quence: But much more Inexcusable is the Evil, whose *Product* is likewise evil; this is a Double Sin: And so is every Iniquity interposed in the Administration of Justice; It is a *solemn* Evil in the *Act*, and yet a *Worse* in the *Effect* it produces. *Ex. Gr.* All *Corruption* or Falshood in *Evidence* is a Solemn Evil; It is a great Affront to the God of *Truth*; especially considering that God himself is called in to be *Witness* to the Affront: All *Partiality* of *Verdicts* is a Solemn Evil; It is a breach both of Truth and Trust, and an Implicit *Defiance* of the Christian *Faith*, which is *there* plight and pawn'd as a Pledge of Integrity: All *Prevarication in Pleadings* is a Solemn Evil; wherein *Parts and Learning* are imployed to *elude* Right, and *Colour* Frauds; which is no other than a Profane prostituting the *Talents* of God to the service of *Mammon*: *Torturing the Laws* to make them speak *Contrary* to the *Intention* of the *Makers* is a Solemn Evil; It is the Extremest *Violation* and Contempt of the Governing and Legislative Power, which if not held *Sacred in one Point*, it has no security of being so in *Any*: All these are Solemn Deliberate Iniquity in the Act; And yet the Effect of them is *Worse*, for it tends to no other Issue (to the Publick) than this, *viz.* to Harden Men in their

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ſins by the Means of Impunity. For the only End of Publick Juſtice is to *Correct ill Men*, and make them do Right *whether they will or no*; to bring Criminals to Repentance, and meliorate the World by the Example of their Puniſhment: Whereas All thoſe *Artifices* through which Men aim at *Impunity*, directly fruſtrate this Good End, and render Men *ſecure* in the purſuit of their Ill Inclinations: which *they* muſt ſtand *Accountable* for, who *might* have *hindered* it.

IV. The Laſt *Poſition* was *this*, That the *Sentence* of Judgment is Gods Sentence: *i. e.* It is eſpouſed by God, and taken into his Own Account, and ſhall be ſo Imputed at the Judgment which ſhall be Univerſal. And this Conſideration may ſerve as Effectually to diſcover the *Folly* of perverting Judgment.

The Traveller when overtaken by a Storm gets himſelf to a Tree, and when he is there, he pleaſes himſelf with the Commodiouſneſs of his Shelter; but if the Shower happen to be ſo ſtrong as once to break through the Boughs, then he finds to his diſappointment that the Standing, wherein he lately pleaſed himſelf, is Now become more Inſufferable than any part of the Open Road: And *juſt ſo* it happens when any Man meets with *Protection* or *Covert* from any Unjuſt

Unjust or Misguided Sentence of Judgment; when either his *False Titles* are Confirmed, or his *Injuries* Concealed by any Favour or Misrepresentation of the Court: The *Foolish Litigant* hugs himself, that now he is *safe*, because he has a Verdict on his *side*; because his *Penny* is saved, or his *Credit* unexposed, by reason of those *Practices* which have past on his behalf; But he thinks not in the mean time, that by and by the *Storm* will certainly beat through the Covert, and *then* his Station will be able to afford him no safety; Then he will *complain* of that *Success*, which *now* he calls his Good Fortune; and *wish* that either *Force* had brought him to Right, or *Shame* to Repentance; *that so he might have taken Refuge under some more Durable Shelter.*

You therefore, whosoever pretend to have Favour for Any, whose Faults have made them Obnoxious to the Laws, shew your Friendship in *this*, *Help to clear them against the Great Assize*; Help to bring them to Repentance and Satisfaction; and Remember that it is absolute *Cruelty to assist a Man from being Just and Good.*

And You (My Lords) give me Leave to offer You One Advice, which is *this*, That You would look upon *Your selves* and Your Assistants

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